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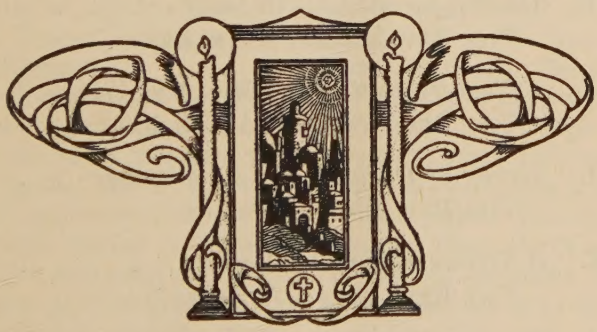

The Rev. Gaius Glenn Atkins
Editor

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Contents Vol. IX, No. 3

PAGE

I. *Editorial* 3
THE REV. GAIUS G. ATKINS

II. *Four Recent Divine Revelations* 5
PROFESSOR GEORGE TOLOVER TOLSON

III. *The Church Works Downtown Too!* . . . 9
THE REV. RICHARD K. MORTON

IV. *The Minister As a Man* 12
THE REV. GRAHAM R. HODGES

V. *The Sermons of Jesus* 14
THE REV. PERCY V. DAWE

VI. *'Quotes' for the Church Sheet* 16
THE REV. KENDIG BRUBAKER

VII. *A New Portrait of the Ministry* 20
THE REV. WILLIAM A. COUSINS

VIII. *Service of Dedication of a Parsonage* . . . 22
THE REV. BRUCE ROBERTS

IX. *A Service of Family Prayer* 24
THE REV. RALPH A. JEFFS

X. *Recommended Reading List* 25
THE REV. RICHARD P. CARTER

XI. *In My Father's House* 29
THE REV. C. O. SIMPSON

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Concerning a Variety of Things

The Editor

THE classic collections of Buddhistic literature are in three divisions which do not matter here. They were originally called Pitakas, which literally means "baskets"; as though they gathered and contained a miscellany of matter which must not be lost and could not entirely be organized. None of the books commend the "Pitaka" technique of organizing a sermon, though sermons are occasionally very much like that; good material but mostly held together from the outside, nor is the "Pitaka" organization of an editorial on preaching to be commended. But there are minor, though not unimportant, aspects of preaching difficult to classify of which one might make a kind of "basket" article, and to begin with, illustrations.

"He had a mind with hooks," one wise man said of another, "a mind, that is, to fasten on whatever might be useful for its purposes." Another way of describing the range and alertness of its association lines; a mind vibrant with "that reminds me's." Our automatic responses to suggestion, the psychologists maintain, are searchingly self-revealing; they, so to speak, dredge up the deposits of our souls. However that may be, a mind with hooks is very likely to be resourceful in illustration though it needs to wisely sort out its accumulations.

Aptness in the use of illustration is both a disciplined instinct and an art. Illustrations must conform, be in good taste and unfaced, or else—! They must be watched for what they may suggest to the hearers who have their own association lines. William Deane Howells, they say, was once lecturing on the Oxford Colleges in a historic American college, allergic to any suggestion of co-education. Its affiliated woman's college had borrowed its name from Oxford. In due course, Howells described that Oxford College "as a collection of dissecated antiquities." He lost his audience beyond recovery, and did not know why.

Most illustrations assume some measure of acquaintance with them by the congregation; otherwise they miss the mark. There are passages in Browning's "The Ring and The Book" of luminous spiritual insight, but a congregation will make little of Count Guido's final surrender to Pompilia's redemptive love unless they know the poem. Therefore, some description of the poem itself may well be made a part of the structure of the sermon if the illustration be used. Facile allusions to this or that in literature, history or art weave a bright fabric and exhibit the stored content of the preacher's mind. They may dazzle a congregation—and leave it dazed. The wise preacher draws judiciously upon such treasures. Plato, Dante and (say) Aldous Huxley are too much for one sermon. They should not as a rule be set as jewels to adorn; they may furnish an inexhaustible wealth to develop.

* * *

There is an abundance of excellent homiletic instruction in "Next Sunday's Sermon" by Father John R. Sharp, Professor of Homiletics and Catechism in the Huntington, Long Island, Roman Catholic Seminary.

One helpful section deals with the "Perpendicular Pronoun," the pronoun "I," the most seductive, the most intrusive and, within limits, the most indispensable of them all. There are ranges of preaching in which it need not be used. The congregation knows that the preacher

is in the pulpit. They know that much of what he says is his personal opinion, he rarely needs to say, "it seems to me." The most important thing is how it seems to the congregation. They know that the otherwise impersonal is being mediated through his personality, which was Phillips Brooks' classic definition of preaching. But personality does not need always to be saying "I." It has finer ways of self-revelation.

The style, they say, is the man, the whole of him in creative or self-revealing action and its individual variations are beyond tracing. There are basal metabolisms which seem to control the balances of the body. There must be basal or mental and spiritual metabolisms which determine the multitudinous ways of our minds and souls; or else why should Rembrandt paint in lights and shadows and Corot in luminous mists; Beecher's periods have sometimes the surge of a mounting sea.

For the artist style is composition, balance, color, brush work and through and by all these become Turner's way of painting the Slave Ship, Reuben's way of painting Autumn, Franz Hall's way of painting the Laughing Cavalier. They mixed their colors with the pigments of their souls.

Good style is both a gift and an achievement, easier on the whole to attain in written than in spoken composition. One's habitual conversation is by no means unrelated to his pulpit and other formal efforts, so much any Professor of Homiletics should tell his students. Style always reflects the high company a preacher, or any speaker, keeps. It is some distillation of his reading and thinking, some gift best unconsciously received from the master, as though his mind were an alembic in which the comradeship of the wise and the good were somehow transmuted into speech and thought.

* * *

There are libraries of books about books, delightful essays about the delights of reading, bequests of the lovers of literature, sunlit and starlit regions of pure delight, which a preacher might well make one of his homelands. Such books begin now to belong to a vanished world, a world of leisure and satisfaction in intellectual pleasures, and the mellowness of a hearthfire-lit room. Literary criticism has become iconoclastic superficially sophisticated, written by men who cannot write creatively about men and women who could. The literary magazines begin to confess a growing dearth of distinguished writing. This holds also in the theological and religious fields. For a long time now the books recommended by the Book Clubs which have assumed a mandate for ministerial reading have an excess of hydrogen in their atmospheric combinations. (Confessedly an ex-parte statement—but defensible.)

Great texts, arresting themes, are part of a preacher's inheritance. They pass from generation to generation. The appeal of Alexander Maclaren's sermons might have been in their wealth of more than felicitous topics evoked from range of texts from Genesis to Revelation. They tingle with suggestion. James Martineau had the same gift. Peabody's "Mornings (and Afternoons) in the College Chapel" were and still are sermon stories of signal value. How does all this become one's own? Certainly by process of assimilation in which the source material has gone deep, been recast, becomes one's own in the processes of his own thinking and colored by his own experience till he has forgotten from whence it is drawn. All literature is like that but when a preacher is clearly conscious of his indebtedness, he would better acknowledge it.

* * *

A wise book on preaching warns against being "stampeded" by current interest near or remote. At one time scientists noted, they thought, a certain lawlessness in the behaviour of atoms. Their action seemed unpredictable and free from a rigid determinism. Where

upon a few speculative theologians deduced therefrom the freedom of the human will. Einstein made "relativity" a period word heard homiletically. Now the "age of relativity" has been displaced by the "Atomic Age." Presently there will be something else. Such matters belong to the specialists who are not always too sure of themselves of the meanings of their terms. These are perilous regions for a preacher.

Epochal changes are one thing, if they *are* epochal; excitements, hysterias, political and economic controversies are something else. If a critical historian of preaching should maintain that preaching has generally supported the dominant interest of those who supported it, he could make a disconcerting case. Shailer Matthews went further; he held the historic theologies to have reflected the social and political concepts of the epochs which formulated them. American preaching, for reasons which explain themselves, has been particularly responsive to the political, sectional and economic interests of its manifold constituencies.

There are few now lost causes which did not find homiletic support superheated. The Connecticut clergy supplied the politicians invectives against Thomas Jefferson they — the politicians — could never have found unaided. The "Peculiar Institution" of the Old South never lacked supporting sermons. The course of American history illustrates the liaisons of preaching with the storm fluctuations of public opinion and its social influence. The secular historians who ignore this are writing very poor history.

On the other hand there have been examples of course and prophetic vision in preaching which echo trumpet-like across the years. Martin Luther was not the last who said, "Here I stand; God help me I can do no other." Preachers for conscience sake and with a high wisdom have taken no thought for unpopularity nor any consequence to themselves, defenders of Justice and Righteousness, heralds of the Dawn.

Four Recent Divine Revelations

Professor George Tolover Tolson
Berkeley, California

THE history of ideas reveals the astounding fact that since the seventeenth century there has been accumulated more knowledge than had been acquired since homo sapiens appeared on the earth. This was made possible by the discovery of the scientific method which in turn was facilitated by the partial freedom of the mind from Papal domination by the revolt from Rome. At the time of the Reformation the intellectual outlook was that of antiquity. The Recovery of the ancient learning did not change that attitude of mind.

Since the end of the unsuccessful wars to exterminate Protestantism, the conception of the magnitude of the universe has been multiplied shall we say a million or a billion times? A flood of light has been poured upon the non-Christian religions of the world, revealing their divinity. A long search for the historical Jesus has resulted in what might well be termed the rebirth of Jesus in the present century. A study of the history of Christianity employing modern methods has put current manuals out of date and revealed the significance of what has happened to Christianity since the days of Jesus Christ.

Unfortunately these acquisitions of knowledge have not been understood as

revelations. Religion is naturally conservative. It deals with values of supreme importance for time and for eternity. There is reluctance to touch the sacred thing. Organized religion embalms religious ideas in creeds, hymns, liturgies and traditions. The Church has fought hard but lost every battle in the "Warfare of Science with Theology." A great deal of the findings in natural science is known popularly but only a little has trickled down regarding the religions of the world and the results of Biblical research and the history of Christianity. This little is mostly negative. On the whole the result has been the rise of much unbelief, half belief and a movement of secularism over Christendom like a miasmic fog.

Christianity was enormously successful in ancient and mediaeval times. Beginning with the Pauline and the Johannine writings in the Apostolic Age, Christianity was interpreted in terms intelligible and appealing to contemporary peoples, to Jews first as fulfilling the old dispensation and then to Gentiles. To the Greek and oriental mystics Christianity was made a mystery religion. Justin and Clement evangelized the Greeks with "the true and salutary philosophy." Tertullian and Cyprian presented Christianity in materialistic and legal terms. Roman Christianity was gradually organized into an imperial religion copying the constitution of the Roman Empire. When the mission met Celtic and Teutonic peoples what happened may be inferred from a letter of Pope Leo I to Abbot Miletus ordering him to tell Augustine not to destroy the heathen temples but to sprinkle them with Holy Water and make them churches; and not to do away with accustomed heathen feasts but to hold them in honor of Christian saints instead of heathen gods. Christianity met and conquered every opponent. In spite of too much adjustment and later ecclesiastical wealth and corruption, the Christian religion represented the best religion, the best philosophy, the best ethic and the most powerful and salutary factor in civilization.

The failures of Christianity in recent centuries are as noteworthy as the successes in the earlier eras. So gradual and insidious has been the decline of religion as a factor in our civilization that many persons are shocked at the phrase "failures of Christianity." Yet Christians have fought Christians in the two greatest wars in history. Communism, Fascism and Nazism arose in countries Christian for from 1000 to 1500 years. Many modern educational institutions call themselves "universities" without having a department of religion. The secular high school has supplanted the denominational academy and church colleges are losing out. No reputable textbook takes account of God. Many students get the impression that God has little if anything to do with the world and He might as well be ignored.

If the discoveries of the last three centuries had been understood as divine revelations and Christianity had been interpreted in the light of them as was done in earlier eras the religion would have remained intelligible and motivating. It would also have been far more conformable to the purposes of God and been more salutary personally and socially and not so nearly saving in theory only. The hour is late but not too late if with a will we inform our minds and do a lot of very hard thinking and praying. Our civilization is in danger. An era of physical and mental suffering forebodes. The dangers from without are great but greater is the corrosion within. To our peril we must discover and conform to the way in which the universe is ordered. "The ways of the Lord are right . . . but transgressors shall fall therein" while the good Lord cries "Turn ye, Turn ye for why will ye die." It is not possible within limited space and perhaps not necessary to show how the several great recent accumulations of knowledge are taken into account in the following attempt to interpret Christianity in the light of the four recent revelations.

The universe is a unit. Uniform laws prevail throughout all reality. The ground of it all is One as the most radical agnostics agree. By those who posit the thesis that the One is as a Heavenly Father, and by living accordingly prove it, this "Unity," this "It," this "Nature" or this "Chance" is called "the God and Father of our Lord Jesus Christ." God is wise love—not softness—as His way in all nature and in human history testifies. Those who go contrary to the good way in which the universe is made reap what they sow. As there is healing in nature, there is forgiveness with God but upon repentence in the sense of changing the mind and purposing to live according to the will of God. We are in heaven or hell here and hereafter in proportion as we are like or near God or the opposite.

God reveals Himself and His will through His manifestations and through human discovery. Our Old Testament contains a revelation through what Hebrews thought about God. Our Bible even without the New Testament is superior to the Bibles of other religions. The Hebrews were geniuses in ethics and religion as were the Greeks in art and philosophy and the Romans in law and government.

Inspiration in religion is comparable to inspiration in art. A great musician knows not whence his music comes but he writes it down sometimes in frenzy. Yet his music bears the characteristics of his musicianship. If God had been the sole revealer of Christianity He would have made it clear enough to be understood by at least a majority of Christians. It comes dangerously near blasphemy and "sin against the Holy Ghost" even by implication to accuse God of incompetence. Christian unity will be possible when the part which God has given to man in revelation and inspiration is recognized and Christians assume responsibility for interpreting their religion as did Peter, Stephen, Paul and their successors down the ages.

Another great impiety is even to imply that God has revealed ethics and religion to ancient Jews and Apostolic Christians to the neglect of the rest of mankind or that He has not cared enough about other great concerns of man to reveal them but has left millions of men to suffer excruciatingly for lack of revelation of sanitation, hygiene, materia medica, surgery, etc.

The question arises why has God kept so far in the dark background that He is seen so dimly and not at all by that ten percent of college graduates in the United States who have testified that they do not "believe in God." One may not presume to know the whole council of God to surmise that the way God has taken in the creation of man by means of organic evolution, in the history of all civilizations and in all religions has been to avoid creating automatons but to grow personalities akin to Himself. He has refrained from dwarfing man by His overpowering presence. One man to whom God came in a flood of light had to flee lest he choke to death. God sets the stage and lets man "win his own soul." Revelation, inspiration and guidance are cooperative processes. God does not tell man anything outright. Really important truths can be understood and appreciated only by one who arrives at them through preliminary processes. Few scientists understand Einstein's Theory of Relativity or his more complicated Unified Field Theory. Only by defeating His purpose and doing violence to human personality could God make a primitive understand what He has revealed to modern man through human discovery. Character like skills is not something that can be concocted and handed to a person. It must be attained.

A cynic delights to tell how a storm destroyed every church edifice in his city and left every den of vice unscathed. If goodness were rewarded materially and evil punished with swiftness men would serve God for hire and not because of soul nourishing appreciations of truth, beauty and goodness. William Paley long ago won the argument that

there is no virtue in doing good for reward. It would be subversion of virtue by subordinating higher to lower values. Yes, we can understand to a degree that "the ways of the Lord are right" even when He keeps Himself in the background. This truth the great scientist did not understand when he reported recently that he found evidence that not even ordinary mind has been in charge of the processes of evolution else there would not be so much waste in reproduction and so many species coming to dead ends. A similar misunderstanding arises over the dead ends of some score of past civilizations. God has not lost such control of history as He has chosen to exert. Through processes dimly known to us God created our world, set the stage and deposited life with its will to live and its upward thrust and patiently waited over a myriad years for the development of nothing less than us human beings. "It doth not yet appear what we shall be," but that he hath appeared in our time we shall become more like him.

Men are children of God in being like God, having self-consciousness and knowing good and evil. Man is of nature and yet above nature. He is able to some extent to control nature and to adapt it to his purposes. When man shares God's standard of values and enters into His plans he becomes still more a son of God and enters into mutual fellowship with Him. "Thou hast made him a little lower than God and crowned him with glory and honor." Man is recently from the cave and has some of the clay of the cave clinging to him but he is predominantly good but every man needs saving. The native goodness of bad men and women is astonishing. Every man is savable. We speak properly of the divinity of basic social institutions but cooperating with nature and nature's God man has established the home, the state, the school and the Church. All ethical codes, all creeds, our Bible and all the Bibles of the world were written by men. Jesus was right and Paul terribly wrong about man. Unfortunately Christianity has followed Paul. His doctrine of man is worse than that in any other religion or in any notable philosophy. This doctrine has been one of the chief causes of "man's inhumanity to man."

Jesus Christ was supremely the Son of God. He was physically descended from David as Paul says and as the original geneological tables were written to show. The Revised Version omits the subsequently added stories of the ascension. Jesus was more like God, more spiritually akin to God than any other man who ever lived. A more important truth is that God is like Jesus Christ. Jesus was the most truly human person in the history of mankind. As such he was and is "the first born of many brothers." He is not a substitute for us. He is what by the grace of God we shall be. "There is none other name . . . given among men whereby we must be saved." We are saved insofar and only insofar as we become like Jesus.

From the virgin birth myth, a common ancient way of honoring the memory of a very superior man, there have arisen monstrous doctrines about Jesus Christ that he was both God and man; that he had two wills one human and the other divine; that as man he did not know "the day and the hour" but as God he did know; that God unjustly sent him from his place of equal honor with God to suffer and die to atone for the sins of the world as if God would require such as if anyone could be saved by proxy Jesus paying it all; as if character were a negotiable commodity. The woebegone bleeding monk hanging on the cross, an invention of the darkest of the Dark Ages, which is placed over the high altar of every Roman Catholic Church is one of the most devastating lies the devil ever told. Are we going to let him get away with it? or will we inform ourselves of the divine revelation that has come through the long search for the real Jesus, the "Strong Son of God"

By accepting the recent great accumu-

lations of generally accepted knowledge as divine revelations and interpreting Christianity in their light our religion will become believable and motivating. With this re-enforcement we will go far toward Christianizing Christendom and solving our personal problems. Living in close fellowship with God, telling Him our concerns and seeking His guidance we will not know what is our wisdom and what God's guidance. We will be loth to say that God answered our prayer lest the "answer" prove unworthy or we appear proud of our piety. Much wisdom derives from viewing all sub specie aeternitis and much satisfaction from companioning with God in His world aglow with power, intelligence, beauty and goodness. Thus will we "accept the universe" and find ourselves at home in this one of the Heavenly Father's "many mansions." This world will become a more pleasant place in which to live when by making it so we make ourselves such as can use a more pleasant world for its purpose of serving as a Garden of God for the growth of supra-natural beings sufficiently akin to God for mutual and everlasting fellowship with Him.

Although religion is faring badly throughout the rest of Christendom and desperately in many quarters, in America there is an unusual interest. All of us fear the atomic bomb and some of us a literal hell. Not a few find religion and the church useful in the fight against communism and even for the preservation of the status quo. Whatever be the motive for interest in religion, now is an opportune time for us in America to stress an interpretation of religion that will render it believable and motivating. Some such caution and wisdom should be exercised as suggested in the article "The Minister and Controversial Subjects" in the May, 1951, number of "The Minister's Quarterly."

The Church Works Downtown, Too!

The Rev. Richard K. Morton
Jacksonville, Florida

YOUR work is downtown. You work here. You spend money here. Many of your interests, in social affairs, entertainment, and much more, are here. This area contributes much to your life, and to the city.

Your church works downtown, too. It is right here, as a part of the busy, complex, demanding city life.

Great buildings and institutions of many types are located all around the church, dwarfing it often in size of buildings and other properties and imposing many problems. The heart and strength of an entire area may lie in its cities and in the teeming and varied activities of its downtown district. Here people market, carry on professional pursuits of many types. Here people go to the theater or tend their stores. Here they find employment in offices and factories and institutions of many types. They have favorite eating places, parking places, and gathering places. They grow familiar with every building, every landmark. All of this you know—and you also share in it.

This church has not abandoned the downtown area, giving it over solely to entertainment, social affairs, and business and professional life. It has not left its task to other faiths.

Downtown life, we believe, requires a ministry, as does the life of every other district.

As a downtown church, therefore, we

offer a special ministry and seek to meet special problems.

When You Are Downtown on Sundays

Downtown travel on Sundays is easy —traffic is light, and there are few, if any parking restrictions.

The church is open early—drop in for prayer or fellowship, rather than just walking around aimlessly.

Inquire about the morning-coffee fellowship group—you may find some specially interesting company!

When you drop in, sign our Guest Book—and give your local address (if any) in full, as well as your home address.

Make yourself known promptly to someone in the church school, and see if there is not a class you would like to join.

Ask someone of our church group to show you around, so that you will know what facilities we have.

After the service, don't rush away, but make yourself known to some of our fellowship and give them a chance to meet any special need you may have. You may want to know where there is a good eating or lodging place near by, or what the most historic or scenic areas in the district are.

You may want to make contact with some particular persons or institutions in our area, or you may be in need of the services of a physician, or lawyer, or mechanic.

You may also want to know what is going on in our church today, or this week. We want to supply this information. Ask us!

You may be in need of having some local friend to help, so that you can get a check cashed, or something along this line. We are here to help!

When You Are Downtown During the Week

Some of the above services we extend throughout the week.

If you are a serviceman or woman, let us know what your individual needs are.

If you work downtown and have an adequate lunch hour, why not drop in for a few minutes and join a prayer or discussion group—or maybe bring along a sandwich or two and join a coffee group?

If you would like a group that meets right after work, tell us about that—and we shall arrange such a group for discussion or prayer or recreation. Or perhaps you would like a study group—we have that, too. And if you want to help direct such work, or to work with children or some of our other special groups, we are eager to enlist you in this service!

You Can Find God Downtown!

Tragic indeed it would be for any of us to abandon Christian work in downtown areas.

We believe strongly that there is a witness and a ministry for this area.

In addition to what we have already outlined above, here are other aspects of our work:

Counselling: Our clergy and others assisting them are on call to counsel and help in any way.

Vocational Guidance: All kinds of employment and vocational problems are familiar to many of our people. We can give you an honest estimate of local businesses and institutions, and we can help you keep out of the hands of the incompetent and the unscrupulous. You need not feel alone and at a loss as to where to turn in any need.

Religious Services and Periods of Meditation: We are constantly seeking to arrange brief special services or meditation periods, even at odd hours, whenever these are desired. If your work hours are unusual, let us know when you would like to come in for worship or fellowship.

Visitors' Fellowship: We are especially anxious to serve our friends who come to us off the road or from trains, airplanes or busses and who are stran-

gers to our city. Sometimes our downtown area baffles and even seems a bit forbidding. This need not be so. We can arrange brief tours of the most important and interesting places. If there is some place you must go at once, or a place which is difficult to reach, we can see about that, too!

A Directory: We try to keep an up-to-date directory of local activities and facilities, and offer this for your help. Also we keep available road information of help to autoists, together with the latest airplane, train and bus schedules.

Arrangement of Meetings: We are good arrangers of meetings and special affairs — and we can supply a lot of ideas. For instance, parties can be arranged for those who want to follow some special plan. We can sign up groups of professional workers, service-station men, office clerks, students, and many others, who would like to pursue a line of activity of interest to them.

Popular Projects: Our groups sometimes are interested in visiting suburban churches, undertaking excursions to various public and private institutions, or scheduling athletic or recreational events. We also encourage our friends to make visits to and distribute literature in hotels, motels and other places where tourists and visitors stay or congregate, so that we may share in bringing them a message of faith and fellowship and let them know of our own activities.

We are also vitally concerned about moral and health conditions in all downtown institutions and gathering places, in adequate police and fire protection, and in having all facilities needed available to people who are in the downtown area at any time of the day or night.

We are willing and ready to follow up any suggestions from home-town churches of any of our new-found friends and to forward to them information we receive. We faithfully look up any who, we are informed, have come into our city. We endeavor to have signs posted and newspaper items printed, telling of our activities. We endeavor to keep so closely in touch with all aspects of the life of our downtown area that we are at all times able to tell our visitors and newcomers about it, in detail.

A Downtown Church Is a Church!

A downtown church like ours is a center of information and of help and of social activity. But we emphasize particularly that it is, *first and foremost and always,* a church! Its ministry is not primarily to direct people in their social activities or to serve as a directory for the city. It is to help them live a fuller life and to draw them to Christ and His service!

At its heart is not the kitchen or the gymnasium, but the sanctuary! Foremost in its thinking is not program or method or group activity, but worship and religious training, counselling and witnessing!

It holds many extra discussions, meetings, lectures, and panels, in order to meet the needs of its many diversified, and important, groups. But it above all holds high the Word of God and the teachings of Jesus. It seeks to proclaim Him as Savior and Lord and to stir many to have His spirit in their hearts.

It reaches out by radio programs, deputations, and special aids to business executives, labor groups, students, and those whose labors are specially demanding or done at odd hours.

All this is significant, however, only as it brings Christ into the downtown area and makes Him available to the humblest and the loftiest who seek Him.

This is your downtown church. It is right beside you as you work. It is still here when you come into the city for entertainment and for social events. It is here for those who travel and those who visit from far and near.

It seeks to minister in a very special way in the name of Christ.

It is ready to serve YOU!

The Minister As a Man

The Rev. Graham R. Hodges
Ticonderoga, N. Y.

As one approaches a range of mountains from a distance there is one single quality which sets them off as mountains — their height above the surrounding terrain. No matter whether they are rocky or verdant, snow covered or green capped, their essential quality is height. And the greater their height the more we esteem them.

Whatever strictly professional qualities a minister may possess they recede in importance as compared with his essential qualities as a man. And the higher and greater these qualities the more is he esteemed.

Qualities of leadership and greatness have been analyzed countless times. What makes a man great? What makes him a leader? What makes him stand out above the crowd as a mountain overshadows the plain?

Certainly professional training and competence are absolute essentials to any person who wishes to make a positive contribution in a given field. Any minister, doctor, or lawyer hoping to add to the world's welfare gets the best training possible.

Added to this training is devotion to duty. No pastor is true to his craft who puts out sloppy sermons year after year, neglects his study, fails to administer church affairs, and lets the organizational structure slip. We never had a period in the church's history when professional training and competence were more necessary than right now. Years ago, before other professions established such high standards of education, the minister might slip by for a lifetime without straining himself.

Now, with every science and vocation so highly organized and standardized, with educational requirements going up and up, the pastor no longer is regarded as he was in "The Deserted Village": "They gazed and gazed and still the wonder grew, how one small head could hold all he knew."

It is now generally expected and accepted that a minister be a college graduate, that he has had three years of respectable graduate work; that he can prepare and deliver a good sermon; that he can organize an every-member canvass, run a youth group, a men's club, and a couple's club, that he can deliver an appropriate address to the Garden Club or the D. A. R., and shift, with appropriate change of mien, from a wedding reception to a funeral. Such achievements are expected and if performed even better than average, excite no wonder. Doesn't the humblest engineer at the local factory possess a B.S. or M.S. degree and perform an exacting job with equal dexterity? Granted that the pastor deals with very difficult raw materials — human beings — he is expected to deal with them with professional skill and competence.

Then, where should the minister still excel, since he is no longer uniquely superior in education and performance?

He should stand out as a man. And if he stands out as a man he will never have serious competition. Yes, in America we have great chemical engineers, great atomic scientists, great military strategists, great expediters of materials, and we have them in abundance—but have you heard any complaints recently about a surplus of great men?

Acknowledging that every great man has had unusual abilities in given lines, what is the distinction between vocational excellence and personal greatness?

George Washington was a great leader. He was a good general and won military victories against huge odds. He was a diplomat and kept the Continental Congress behind a very shaky cause. He was a good civil engineer, farmer, and business man. But all these, added to-

gether and multiplied by ten, do not account for the greatness of George Washington. Why does he rank in history and affection above such contemporary giants as Jefferson, Madison, Hamilton, and Franklin, all of whom were more brilliant than he?

Perhaps we get an inkling to this at Valley Forge, as his competence as a general, engineer, and administrator, fade away in the bleak winter. There he reached the depths which all of us come to at some stage. It was Washington, the man, whom we see kneeling in the snow.

Or again, at his Farewell Address to his officers. We are now quite certain that Alexander Hamilton, not Washington, wrote this masterpiece. And that famous phrase contained in it "Avoid foreign entanglements," once so dear to every American, is now stripped of its meaning by jet planes and rockets. But what will live forever is the man Washington, after the address, embracing in his arms every single faithful officer. This spontaneous gesture, coming from an ordinarily reserved man, conveyed better than any speech his heartfelt gratitude toward these faithful men who had gone the whole way with him—from Valley Forge to Yorktown.

What made Jesus' selection of the twelve the most remarkable job of personnel picking in history? We have too often characterized these men as "unlearned fishermen and tradesmen." But there were hundreds of other unlearned men plying their nets and using their tools. Why did Jesus pick these specific twelve?

We can give great credit for their later greatness to their three years with him. But before these years they must have possessed qualities which accounted for their original selection. A directness of gaze, an honesty in dealing with customers, a neatness of net and sail, kindness to the boys who played around the boats, squareness of shoulders, a scene of heroic stand against injustice, bravery in danger—there must have been outward manifestations even to the Man who looked into the heart — manifestations that here were men who could not be bought, swayed, cajoled, or swerved, once convinced of a cause. Only Judas failed. And perhaps he was picked for a purpose.

And our Master. He was a great poet, prophet, teacher, preacher, and leader. But does not his greatness lie in taking all the essential qualities of man, as created in God's image, and embodying them in himself? We would be disappointed in him if he failed to be a brilliant, able, and expressive as the best of mankind. We expect him to be a greater poet than Shakespeare, a greater psychologist than William James, a greater teacher than Horace Mann. We know that he could have excelled in any field he chose.

But it is his response to his humanity and his action in the face of human trials which give his life meaning for us. Was he not sorely tempted to use power to attain his kingdom? Did he not want to escape the horrible death on the cross? Was he not indignant at the traders in the temple? Did he not weep at the coming fate of Jerusalem? Did he not despair at the blindness and cupidity for position among his disciples? Take away his struggles, his joys, and sorrows, and what do you have but a ghostly, false incarnation without the problems of the ordinary human being.

He stands out as a Saviour "because it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God . . ."

The minister, as a man, might take guidance from Hebrews 4:15. "For we have not a high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted as we are, yet without sin."

What about a minister's preaching ability, his effectiveness as a discussion leader, his financial wizardry? Important? Yes, but they are like the shoulders and valleys of a mountain. You expect them to be there. Every mountain

has them. What about the height? What about the essence?

Is he honest? Is he sincere? Is he too much worried about status? Is he willing and ready to be counted on social questions when his stand may cause him trouble? Does he really love every sinner in the congregation or does he put on a good act? Does he treat all with the same courtesy, no matter what their church pledge? Do souls mean as much to him as statistics? Is he ethical toward other churches and ministers? Does he pray regularly because he cannot live without prayer? Does he study the Bible for his own enrichment or just to find a text? Does he try to get a discount on every purchase? Do you have the feeling, as you talk with him, that he's really talking to you instead of planning a meeting? Do you think he could be bluffed from a certain conviction by a trustee or a superior? Does he preach his best every Sunday because he is dealing with the Word or because it might get him a bigger church? The answers to these and a hundred other questions will show what kind of man he is.

If the answers are in his favor, the professional requirements will follow, as night the day.

"Rise up, O men of God,
Have done with lesser things;
Give heart and mind and strength
and soul
To serve the King of Kings."

The Sermons of Jesus

The Rev. Percy V. Dawe
Fort Lauderdale, Florida

THE sermons of Jesus had certain outstanding qualities we shall do well to study.

For one thing, they were the kind of sermons that made a strong individualistic appeal. The emphasis of Jesus was on the individual. Even when he addressed a multitude his appeal was to the individuals in it. He was no mob orator; he had no thought of stirring up the people into concerted action. He was not interested in mass action even to accomplish a religious aim. He knew that such action did little for the individual except drive him into an emotional frenzy. There is no evidence in the records of his ministry of anything like mass conversions. Multitudes frequently composed his congregations, but he called his disciples one by one or two by two.

Jesus apparently had no feeling that he must have a large membership in his church to accomplish the mission his Father had committed to his hands. It was not numbers that concerned him, but a high quality of spiritual character in the lives of the few who accepted his personal invitation to follow him. Thousands of men might be seated on a hillside to hear him preach, but he never asked them to form a Men's Fellowship, Forum, or Bible Class. His great concern was to have twelve good men and true who understood what he was talking about and what he was trying to accomplish, and who would feel the full impact of his ministry on their lives.

So, his sermons dealt with matters that concerned the individual. It was that person's thoughts, feelings and actions that concerned Jesus. He went in search of one lost sheep and was concerned about one lost boy. He talked about the happy life, the blessed life, the good life, the life of faith, hope, love, in terms of individual experience. The personal pronouns "thee" and "thou" were frequently on his lips. Much of this was due, of

course, to the fact that he was constantly being approached by individuals and he treated each one on an individualistic basis. His interest was in Simon with his fishing boat; James and John mending their nets; Matthew at the seat of customs. Zaccheus in a sycamore tree; Mary, Martha and Lazarus in their home in Bethany; the nameless lawyer and the rich young ruler; a woman at a well and another pouring precious ointment on his feet; still another who touched only the border of his garment while the crowd jostled around him. He talked about a priest, a Levite, a good Samaritan, a robber, a Jew, a farmer sowing his seed, an enemy sowing tares, a robber who was to be with him in Paradise. He singled out a little child and set him in the midst of the crowd and called on a young lad to work with him in feeding a multitude.

His sermons were not only appeals to individuals; they were sermons that sounded the depths of men's hearts. They had little to do with the surface things of life—what shall we eat, what shall we drink and wherewithal shall we be clothed. They were sermons that challenged the acquisitive spirit of man, as in the parable of the man with the big barns, the young man with great riches and Dives in hell.

They were sermons that made men think about their souls; not in a morbid way but in terms of their high value and tremendous potentialities. He talked about souls that had lost their way in search for the pleasurable things of life. He preached to men who had the foolish idea that material wealth was all that was needed to give satisfaction to their souls. He illustrated his sermon with the story of one man who was suddenly made aware of the fact that neither his wealth nor his soul was his own. His soul belonged to God who had the right to reclaim it any moment he pleased; and he could do nothing about his wealth, so far as his personal use of it was concerned when the hand of death beckoned him. Jesus talked to his congregations about the soul as that part of a man that has associated with it all the potentialities of eternal life. Men's souls, he made clear, are of priceless worth; there is nothing on earth to be compared to them in exchange value.

The sermons of Jesus had such a mighty spiritual appeal in them that their power is still felt in the hearts of multitudes of people around the world. His contemporaries went from his preaching saying: "Never man spake like this man." Sermon-tasters today constantly say the same thing. The contemporaries of Jesus would not let him rest in their anxiety to hear him. They assembled in congregations numbering hundreds and even thousands to hear the gracious words that fell from his lips. Our contemporaries assemble by the millions to hear his sermons read and to listen to interpretations and applications of them to modern life by preachers appointed for that purpose. The contemporaries of Jesus listened to the sermons as Jesus preached them in his own Aramaic tongue; His disciples listen to them today as they are read in a thousand different tongues without the loss of any of their original luster or spiritual power. The men who heard his sermons most frequently and to whom he interpreted their meaning most clearly became the intellectual and religious leaders of a movement that has out-distanced every other movement in existence in the lifetime of Jesus and every other movement that has been developed since his earthly ministry closed. It has out-distanced them in the comprehensiveness of its appeal and in the intensity of its influence on all phases of the cultural life of mankind.

No sermons have made God so real and meaningful to man;
moved men to such compassion for their fellowmen;
given so much concern to so many people for the eternal well-being of others' souls;
brought so many prodigals home to the Father;

given such assurance of God's forgiveness;

brought such comfort to sorrowing hearts;

changed so completely men's ideas about the good life;

linked men so closely to God in beautiful fellowship.

No sermons have done so much to stir the social conscience, leading men to recognize their responsibility for their brother's welfare.

No sermons have lifted men to such high levels of thinking, so deeply stirred the finest emotions of life or led to such courageous and self-sacrificing conduct as the sermons Jesus preached.

He was a preacher of extraordinary spiritual power.

He still is.

'Quotes' for the Church Sheet

The Rev. Kendig Brubaker Cully

Evanston, Illinois

YOU will not find them listed in the directories of American newspapers and magazines, but there are literally thousands of little sheets being published by churches throughout the Nation. Sometimes they are chatty small mimeographed things. Sometimes they are glossy-paper affairs, which vaguely resemble finely printed commercial brochures. Some of them are four-page printed papers, columns and all, which look like small-sized tabloids, graced occasionally even with somebody's picture, if the subject has been able to lend a cut (for church-sheet budgets are tiny!)

Who edits them? A very large church can afford to employ an editorial secretary, who edits the weekly in addition to seeing Sunday and special service bulletins through the press, and placing publicity copy in the suburban and metropolitan newspapers. Sometimes a volunteer lay person with a certain flair for printer's ink takes over the responsibility. However, as likely as not, the average church sheet is edited by the one person in the parish who sees the church in its total reach and has time enough to do it—the pastor.

Fortunate is the minister who spent a year or two on the staff of his high-school or college newspaper. That served as a quite adequate introduction to the elementary principles of copy and headline-writing, proof-reading, layout, and dummy-pasting. He doubtless picked up sufficient of the lingo to help rather than confuse the printer. He knows that "stet" means type lines which do not get thrown out every week. He is not likely to mistake "masthead" for something which only ancient ships used to boast. He can visualize the various sizes and faces of type which are available for headlines. As a matter of fact, there are doubtless many clergymen who really enjoy puttering around with the parish weekly or monthly because it is all the world like editing a high-school paper all over again. But this time he really is the Editor-in-Chief, not just one of the less glamorous figures on the staff. But he scarcely occupies an editor's easy chair, considering that he alone *is* the staff.

As to the mimeographed sheets, that is a somewhat different question. It behooves a young man when he goes into his first parish not to know anything about the operation of a mimeographing machine. If he really does know, let him never confess it, or certainly promptly forget that he ever touched one of those indispensable but blasted contrivances! Otherwise, he will find himself not only doing the Sunday bulletin and the parish

newspaper, but he will be at the beck and call of apologetic but insistent representatives of the church school, the women's society, the young people and the every-member canvass committee. Gradually he will find his profound theological insights growing dimmer and dimmer as he becomes more and more adept at cutting stencils and turning a crank. One young minister acquired so much skill in the arts of duplication that his neighbors in the cloth even commissioned him to do *their* mimeographing, on the side of course, and for a small fee. Even if the minister is fortunate enough to prevail on some ex-secretary in the parish to do the mechanical work, he still will find it his destiny, however, to gather the contents.

Now every church-sheet editor knows that there comes a time when some small corner needs to be filled with a quotable quote. Sometimes, there even seems to be a justification for deliberately selecting materials to broaden the parishioners' horizons, or to give them seasonal inspiration. Thus, every church editor early establishes the useful custom of a quote-box. This may be defined as a receptacle (drawer, box, filing-case) into which quotable matter is tossed (or filed) for use when the need arises. The crux of the matter is, where one shall find these quotable materials.

Most ready at hand, of course, are the inevitable platitudes. Some things have been said so frequently that they have become almost the common denominator of religious journalism in the local parish. Take, for example, the famous lines, "Ten Little Christians." When we first encountered that doggerel it sounded like a fresh insight from heaven. Someone had really written good lines, surely, so forthwith we quoted it in an appropriate place in our little paper. By now, of course, one had opened an exchange with many other church papers—the finest possible reading for that Saturday morning interlude between pages four and five of Sunday's homily-in-the-making. As one's reading in parish journalism extended, one discovered that "Ten Little Christians" must surely have gone the rounds of every other church paper in the country. We were not sure any longer if we had been the first to uncover it. Its text became notoriously changed in the process of transfer from sheet to sheet. Finally, however, we discovered that at least one other paper had determined the true source of the piece. It was not any longer attributed to its now unknown author, but to the "First Church Tidings," our very own paper. Next thing one knew, it would be attributed to the editor of that selfsame paper, perhaps!

Thus the sophisticated editor will avoid the banal, and be on the lookout instead for the fresh, limpid insight. He wants to be able to quote some things which his parishioners will not have read in their aunts' church papers, which they receive with regularity as enclosures in the weekly letters from home. There is endless new grist for this mill, if one only keeps alert—the books which lie on one's shelves (when was that one opened last?), articles in the current magazines, poetry columns in the Sunday literary supplement, even the daily newspaper. Thus, innocently, many a quotation has appeared in these thousands of church sheets taken directly out of some published source which, if one looked carefully at the title-page or masthead, one could see plainly marked with the forbidding word "Copyright."

How about this? Is it legitimate to reproduce copyrighted materials? Should we ask for permission from copyright owners in every case? Our conscience bothered us one day, for we too had engaged in this delightful and seemingly harmless practice like most of our fellow parish-journalists. We decided it would be good to inquire about the ethical problem involved from some really professional editors who knew the ropes. We proceeded to address an inquiry to the editors of a leading undenominational weekly (we leave it to the readers of this journal to guess what paper that might

be), a denominational monthly, a superior literary magazine, an outstanding Eastern newspaper, and a monthly publication for religious education workers.

We thought other amateur journalists like ourselves would be interested to hear their freely-given counsel, even though their replies both edified and mystified.

The leading undenominational weekly started with a gracious blanket permission to use excerpts from their paper in our church sheet. They said it would be quite unnecessary to write concerning each separate item, but that they would expect the use of the legend, "Copyrighted by ..... and used by permission." Then they related an interesting incident. "We recently had the situation of seeing an article of ours appear in quite mutilated form in one of the daily newspapers in Iowa. When we got to tracing it down, we discovered that the paper had taken it from some church publication and did not know that the material was not properly presented as it had been in our pages. I am sure that a little wider observance of the fine courtesy which you have shown would have prevented such an occurrence as that." (Of course, our journalistic ego was flattered at that point; even more so when they suggested we might well write a letter something like our inquiry for use in the editor's mailbag department, in order to give them an opportunity to state some useful pointers. That tempted us. At last we were going to have the chance to enter bigtime journalism, by having our name in print attached to a letter to the editor!).

The denominational monthly's editor said simply, "Preachers are great cribbers of both copyright and uncopyright material. Apparently nobody objects to this in mimeographed publications; print is another matter. However, the only thing to be very careful of is verse. When that is copyrighted it is usually held rather closely." He explained that they formerly copyrighted their paper, but when the Government's copyright fee went up, they abandoned the practice. Anyhow, "Everybody cribbed from u and I had no disposition to curb them. He confided that a well-known Ne York humor magazine is willing to b quoted rather widely, whereas an Easter publisher of major-circulation "slicks guards its highly-paid-for materials jeal ously.

The editor of the highbrow literar magazine said, "Strictly speaking, and t be completely legal, you should have i your file written permission to cover eac such quotation. However, the accepte coverage in such matters is much les strict." He graciously granted *carte blanche* to quote from his journal, "unti further notice," and opined that "othe magazine publishers would be equall glad to cooperate." He stressed the im portance of citing magazine and author

An editor of the internationally circu lated Eastern daily suggested that th question about using copyrighted mat rials would be more readily answered b a lawyer than by a newspaper man. (D you have a consulting lawyer on you little church-sheet staff?) The letter o the law, he stated, is that nobody ma reprint without express permission. "Bu the law was written, I am sure, to protec writers and publishers from piracy b other writers and publishers. In actua practice, there is rarely, if ever, any ob jection to the kind of reprint you tal about. Therefore, I would say that ethi cally you are correct. Practically, yo are also correct. Legally, there is som question, and that is a question whic only a lawyer could answer definitively." (Does not this raise some interestin questions about the relation between la and ethics? Are church publications, lik the Christian himself, freed from th constraints of the ethical "law"?).

The religious education editor admit ted the complexity of the whole matter "Those who know most about it are mos hesitant about giving dogmatic rulings. The various laws are rather ambiguous and there are differences of opinion as to what would be the court findings in case of suit. I have always assumed, al-

though there is no such stated exception in the law, that it is much safer to use quotations in publications intended for local use than in those intended for national distribution." The only instance of difficulty this editor could remember was in connection with the mimeographing of some hymns for use in a weekday church school. Evidently, as the denominational monthly's editor also had pointed out, there is a more stringent effort to protect the copyright on productions of the poetic muse. Are the publishers of songs and poems temperamental like the proverbial artist himself?

"It is difficult," the last editor went on, to say just what the ethical stand is in this area. As I see it, if the quotation used arouses interest in the reader and is likely to lead him to look up the source quoted, this is a benefit to the author and the publisher, and the use of the quotation is permissible. If, however, enough of the material is quoted so that there is no need for the reader to go further, this may be doing an injury to the author and the publisher." Again, there was a warning to be precise in citing the source.

There we have it from competent professionals. (Incidentally, we did not ask permission to quote from their letters, but we have presumed the letters are not copyrighted, and therefore belong in the public domain. We have not even had the courtesy to identify their publications. How callous we church-sheet editors really do become!). Apparently, in view of these expert opinions, it all gets reduced to a matter of conscience. To quote or not to quote will probably continue to be decided by that exigency of space that needs to be filled, or by the editor's own current reading. Either that—or else, get called to a church which can afford to provide him with a private secretary, to whom he can dictate innumerable letters for permissions to editors. Maybe if the thousands of church editors started doing that, in sheer self-defense the publishers would send out blanket permissions in order to reduce their correspondence load. In any event, our inquiries yielded several such blanket permissions from some of the best sources of quotable quotes. This would indicate that the editors recognize that even our humble church papers play a certain role in society. If our sheets can help get a source's name abroad, maybe we ought to think more highly of these sheets for the part they can play in proclaiming the Gospel.

A New Portrait of the Ministry

The Rev. William A. Cousins
Claventon, N. Y.

EVERY age, from the time of the early church up to our own present day, has produced a portrait of the ministry which fairly well described the dominant personality of the clergy peculiar to that time and which fairly accurately portrayed the popular impression they made upon the minds of their contemporaries. These portraits seldom appear on canvas. Usually they appear as word pictures in the galleries of literature or are merely drawn upon the minds and hearts of the people in the gallery of life.

No period of history has ever been without its portrait. The galleries of literature have hundreds of them, baring to the critical gaze of the centuries the foibles and failings, the antics and heroisms of a clergy that seriously took or outrageously ignored the challenge of its high calling. The portraits have often reflected the strength and weakness of the church. If the portrait is good usually the moral health and the spiritual well-being of the church is excellent. But if the portrait is bad, with the ministry sitting comfortably and preaching casually,

completely satisfied with things as they are, usually it's a good sign the church has lost its force and forgotten its mission.

Twentieth century America, in this respect at least, has not been sterile in its art. New artists have arisen to take palette in hand and, with bold brush and sometimes savage strokes, produce a contemporary portrait of the ministry. The modern portraits, drawn from the life of our time and appearing in the galleries of literature, could rank with any of the old masterpieces. Their colors are good, their lines true.

I

Perhaps one of the best, though painted in harsh colors and with savage brush strokes, is Philip Wylie's portrait of Socker Melton in Opus 21. Socker is the rector of St. Shadows on the Park. He's a rare individual, the logical conclusion of the doctrine of the open mind and the shifting spirit. He's robust in appearance, flaccid in belief. He has thrown doctrine out of the window. It was probably a leaded window, with beautiful stained glass, designed to inspire the vaguest of religious feelings and create an attitude of worship. Since he is a liberal, a true intellectual of the church, and a profound modern philosopher, the rubbish of original sin, hell fire and damnation has been discarded on the ash heaps of out-worn creeds.

Religion is a practical attitude and a source of joie de vivre. Jesus is the great soul, the good friend. To follow him is not a way of sorrow or a path of pain. It's a joyous journey that brings new zest for living, grants freedom that amounts to license, and opens the mind to constantly expanding, if terribly confused horizons. The young people of his parish continually seek but never find, and try to get meaning out of religion by pouring some into it. They listen as attentively to a communist as to a parish priest, study psychology as avidly as the testaments of devotion, ponder the problem of economics as readily as those of religion, air sex as frankly as the saint used to testify to grace.

Personally Socker is a curious com bination, with the piety of a priest an the flashiness of a star Buick salesma He has a keen appreciation of the di nity of the clergy, a sharp eye for publ relations. For our fathers cleanliness w next to godliness, for Socker a dramat appearance and a good impression next to heaven. "It will wow them!" h says, speaking of one of his projects. H approaches others with the sureness of confidence man, never looks to be denie never expects to be refused. What h asks for he receives, what he goes aft he gets, except for a firm grasp of h faith and the deep humility of the saint The poise and urbanity which are th marks of his mature mind are curious mixed, like the sloe gin fizz he holds his hand, with a dash of meekness an self-restraint.

II

Socker is the portrait of a minist standing in the liberal tradition, who ha shifted his outlook so often and who ha relinquished the fundamentals of h faith so frequently that he believes about everything and stands for nothin All the weaknesses of the modern churc are reflected in his portrait. It's a churc seeking when it should have found, un sure of its belief, uncertain of its fait greatly impressed by the vast strides o modern learning and greatly concerne with the catastrophic events of the tim but without a relevant word to speak o a prophetic voice to warn.

Maybe Phyllis McGinley's portrait o Rev. Dr. Harcourt in "A Short Wa From The Station," is better yet. I colors are not so harsh, more subdue and the picture itself is more accurat almost a photographic likeness of ou selves. The clever ways of the genial M Harcourt make all the folks nod the heads in satisfaction, and all their tongue spout praise. He's a personable youn man, tall and urbane, with a lot on th ball. He's the personification of the hop

nd dreams of every congregation, a reg-
ılar go-getter and an old smoothy pack-
ged attractively and bargain priced,
vith no sign of clerical unction and no
pparent marks of religion.

The man's talented, too. With prac-
iced charm, he smiles at the children,
nderstands the adults and sympathizes
vith the aged and infirm. As he cheers
he scouts, helps the Kiwanis out, and
peaks at every public function, he ap-
ears extremely competent, completely
seful. The younger crowd, the bane of
minister's life and the most evident
rustration in his work, readily succumbs
o his charm, responds to his leadership,
nd supports his activities.

Genius crowns his many virtues. He's
he only creative worker in the world
vho can produce without sufficient time
nd create without leisure. In spite of all
he time his activities take, his pulpit
vork is always excellent even if it doesn't
ut very deep. It never suffers from in-
ufficient preparation or haphazard
nought. The topics on the bulletin board
how diversity of intellect, range of
earning. He ably speaks about God,
leverly delves into the mysteries of the
arly Greeks, cheerfully expounds the
enefits of psychiatry, and loyally ex-
lains the joys of education. He can
peak about every subject under the
un except one, on which he is strangely
lent and to which he is completely in-
ifferent. "He seldom mentions sin."

Young Harcourt is fairly common,
olorless, and true. It's the portrait of a
inister without a forceful message,
aught on the treadmill of parish activi-
es, pleasing when he should be prophe-
ying, answering popular desires when
e should be getting down to basic needs.
t reflects a church so frantic to keep the
eligious machine running smoothly and
urring nicely that it lacks a reason for
eing and a place to go.

III

It would be easy to dismiss these por-
aits as irrelevant, brush them off
uickly and say, "That's not true. It's
quite different with me." Are you sure? Of course there are other portraits of humble souls who labor in heroic spirit. Perhaps they are in the majority, scattered in nameless towns and cities across the nation, working unobtrusively, lucky enough to have a sense of mission and know what they are working toward, and perhaps you are one of them. If you are that fortunate, congratulate yourself for being one of the elect, but you had better be sure for these portraits are true.

They sum up the over all impression we make on the minds of men. The same thing happens when you go to have your own portrait painted. The artist may not paint a photographic likeness at all. Anybody can do that with an ordinary camera. All it takes is a click of the shutter. It's different with the artist. He'll size you up, take your measure, and highlight those qualities that stand out to sum up your personality. The portraits of the ministry, presently appearing in the galleries of literature, are true in much the same way, although highlighting our weaknesses more than our strength.

An old story says that if we could see ourselves as others see us we'd die laughing at the sight. It would be better to seriously examine ourselves, mend our ways, and draw a new portrait of the ministry. This creative work is long past due. The present portraits have been outmoded by events and have become ineffective through use. They are too harmless for the crisis of the time, too complacent for the need of the world, too casual for belief in the sovereignty of God, too urbane for a conveyor of his love, too oblivious to the heroic spirit in men. Like the Madonna, they belong to another era, a different time.

Now is the time to draw a new portrait of the ministry. The only place to begin is with you. Every man must become artist enough to catch a spark from heaven, and then with creative imagination and keen insight fashion out of the materials of his life and work a new portrait, worthy of the high calling. You see, it's up to you!

Service of Dedication of a Parsonage

The Rev. Bruce Roberts

(This service was held in the living room of the Community Church Parsonag Northfield, Illinois. It was accompanied by an "open-house" from 3:00 p.m. 6:00 p.m.—the service being held at 5:00 p.m.)

CALL TO WORSHIP:

Except the Lord builds the house.
those who build it labor in vain. (Ps. 127:1)
I was glad when they said to me,
"Let us go to the house of the Lord!" (Ps. 122:1)
O come let us worship and bow down,
let us kneel before the Lord our Maker!
For he is our God
and we are the people of His pasture
and the sheep of His hand. (Ps. 95:6, 7)

INVOCATION: Let us pray:

Almighty and Eternal God, who delightest in the joy and peace of Thy peop and dost ever call them by Thy Holy Spirit into Thy life and liberty; rece us now, we entreat Thee, as we assemble to offer unto Thee the love of hearts and the service of our hands. Grant that Thy goodness, which h crowned all our days, may prompt us to behold Thy glory in this house hands builded unto Thee. Let the words of our mouths and the meditatio of our hearts be acceptable in Thy sight, O Lord, our Rock and our Redeem We pray in the name of Jesus, who taught us: OUR FATHER WHO AR IN HEAVEN, Hallowed be Thy name. Thy Kingdom come, Thy Will done on earth as it is in Heaven. Give us this day our daily bread, and forgi us our debts as we forgive our debtors. And lead us not into temptation b deliver us from evil, for Thine is the Kingdom and the Power and the Glo forever. AMEN.

THE READING OF THE SCRIPTURES:

a) Praise and Joy Psalm 8
b) Fruits of Hard Work, etc. Romans 5:1–5
c) From this (any) Christian home radiates the two great commandmen and Romans 8:14–17, and 28

MEDITATION: (by the Minister)

History of the Project.
Specific outstanding contributions.
A homily on a building of Love.

THE ACT OF DEDICATION:

Pronouncement: Believing that to build was right in the eyes of God, w the ———— Church built this house; as a symbol of the permanen of our Church and its ministry; as a symbol of our Faith, and the desi that we never be without leadership ordained by God.

ET US PRAY:

O God our Father, thou hast led us and guarded us faithfully over many years. Thou hast nurtured us and fed us as we, a little Church, were born and started to grow. We thank Thee and we praise Thee. It would seem that times were favorable to us. Our material progress has been notable. But, O God, keep us from ever letting the importance of buildings, material, and program becoming more important than building Thy Spirit in ourselves and ministering to people, Thy children, around us. May everything that we have and everything that we do, and everything that we accomplish be always used or done for Thy Glory and the building of a heavenly Kingdom on earth. And now that Thou hast graciously moved us to the preparation of this house, the second unit of our building program, and having brought us to this joyous occasion, lead us to set it apart for sacred uses, and lead us to true voices of praise for Thee. Hear us and rejoice with us, we humbly ask, as we dedicate this house.

To Thy glory, O Father Almighty;
To the honor of Thy Son our Lord, Jesus Christ
To the praise of the Holy Spirit;
WE DEDICATE THIS HOUSE.

HARGE TO THE MINISTER AND HIS FAMILY: (by Church Moderator)

Upon you, the minister and his family who will first occupy this house is charged a responsibility:

TO SET AN EXAMPLE of a Christian home, with God as its center, before the people and in the light of the ideal of *any* Christian home.

TO MAKE THE INFLUENCE of the home in this house reach out into the community; and in addition to this

TO MAKE THIS HOUSE AND HOME A PLACE OF WELCOME for all.

Do you, ————————, promise that you will strive to fulfill these your obligations in regard to this parsonage, and to ask God's help and guidance in so doing?

WE DO

HARGE TO THE PEOPLE OF THE CHURCH (by Moderator)

Upon you who have built this house with your prayers, your work, and your money, is charged a responsibility:

TO KEEP in this house a minister who will lead you to seek God and the living Spirit of His Son;

TO MAKE a welcome for the family within its walls which will mould them in the real family of the Church of which it is a part;

TO TREAT this as the house of your minister, and not as an adjunct to the Church building;

TO LOOK TO this home for friendship, for loving concern, and for an example of Christian Spirit.

DO YOU, the members and friends of the ———————— Church, promise to fulfill these your obligations in regard to your parsonage, and to ask God's help and guidance in so doing?

ET US PRAY:

WE DO

Almighty and ever living God, whom the heaven of heavens cannot contain, much less any place we can make, graciously accept, we pray, this place which

we have consecrated to the honor and glory of Thy Name. May Thy Gr
fill this place, and Thy Spirit dwell in the hearts of all within its walls. K
us humble before thee, always working with and for Thee and conscious
our failings. But lead us to rejoice and give praise. Glory be to thee, O L
Most High. AMEN.

THE DOXOLOGY: (sung by the entire congregation)

THE BENEDICTION: And now may the Spirit which was in Jesus be in
also, enabling us to know the Truth and to do the Will of God and to ab
in His peace. AMEN.

A Service of Family Prayer

The Rev. Ralph A. Jeffs
Berkeley, Cal.

(Let all the family gather, at some convenient evening hour, before the fam
altar. Someone appointed may begin the service with some thought, poem, pray
or meditation which he would share with all. Let this be followed by a reading fr
the Bible, after which the head of the family may lead in the following prayer:

Almighty Father, who settest the solitary in families, who givest parents
our guidance and protection, and children for our comfort and joy, dwell with
we beseech thee in this home, that we may know thy abiding presence among

We confess, our Father, that we have sinned against thee and our broth
that we have not loved thee constantly above all things, nor our brothers as o
selves. In harsh words and selfish deeds we have sought each our own above
peace and welfare of the family.

Forgive us, therefore, we beseech thee, and enable us better to embody thy lo
in our life with one another. Let not the sun go down upon our anger, but tu
the heart of each to the other, that all may be reconciled in thee.

Keep us mindful, O Lord, of all those who dwell in loneliness, that we m
not draw inward upon ourselves, but may reach out to comfort and to serve all t
children. Make of our family a fellowship of peace and blessing, that we each m
manifest the spirit of the Son in all our daily work and play.

We especially ask thine aid at this time for . . . (here may any special pe
tions and intercessions, for the family, for individual members of it, or for othe
be presented).

We thank thee for all our many blessings, both physical and spiritual, f
shelter, food and clothing, for the love and fellowship of each other, for the co
fort and power of thy Spirit, for the companionship of thy Son. We especially tha
thee for . . . (here may any special thanksgiving be remembered). Continue t
grace toward us, we beseech thee. Give us safe rest this night and always, for
commit ourselves unto thy care in the name of Him who taught us to come to th
as trusting children to a loving Father, praying together,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom com
Thy will be done in earth, as it is in heaven. Give us this day our daily bread. A
forgive us our debts as we forgive our debtors. And lead us not into temptatio
but deliver us from evil: For thine is the kingdom, and the power, and the glo
for ever. Amen.

Fall 1953 Recommended Reading List of the Associates in Reading and Discussion of the Department of the Ministry, Congregational Christian Churches

Report of the Chairman of the Associates in Reading

The Rev. Richard P. Carter, Reporting

THE West Parish cemetery in Andover, Mass. contains a beautiful little chapel. How much it could have meant as a haven for troubled minds and tired hearts will not be known. For its location away from the common road, expressing the vanity of a man, has doomed it to a life of oblivion and disuse. And so it will remain unless in time some latter day Gray turns it into an American Stokes Poges.

Its outstanding feature is its stained glass windows. At the time the chapel was built local pride boasted them into eminence as one of the loveliest sets in existence anywhere. And yet their quality makes the claim plausible.

In any case, I shall never forget the lively sense of anticipation that kept me a few impatient steps ahead of my mother that Sunday afternoon of our first visit. My boyish mind sensed something great in the air. The world was coming to West Parish.

But as we neared the crowded entrance my legs lagged and my spirits drooped. Either someone had played a hideous joke on us or beauty needed redefining. For surely there was none in these windows. Drab, grayish, dirty looking pieces of glass held together by leaden strips. What a let-down. I was more than disappointed; I had been betrayed.

This, like so many apparent betrayals, was only a delusion. For the wonder of the windows burst upon us as we stepped inside the chapel. Now the light from the outside pierced its way through to us. The windows became transformed. Biblical characters seemed alive in settings of blue tones. It seemed as if "the glory of the Lord shone roundabout."

Books furnish a similar experience for our minds and spirits. They are as light from outside shining through the windows of our experiences, revealing the meaning and purpose of our lives. Through them we see ourselves and our society in perspective. We can proportion ourselves in relationship to God and our fellowmen. No wonder there is no end to the making of them.

The Associates in Reading commend the following list of recently published books to you. We believe you will find them penetrating and provocative of thought and discussion. Share them with your fellow ministers. Let their light shine through the windows of your life.

For groups ordering these books together, under one order, to a single address and billing, The Pilgrim Press will give a 20% discount. Simply mention the Associates in ordering. The Director of the Department of the Ministry and the Chairman of the Associates would be happy to have your comments and suggestions. Let us help you organize a group in your area.

Fall 1953 Recommended Reading List of the Associates in Readi and Discussion of the Department of the Ministry, Congregational Christian Churches

PRIMARY LIST

"The Courage to Be," by Paul Tillich. Yale University Press, $3.00

Fear and anxiety are not merely characteristic of contemporary society, t are pronounced in every period of crisis, and present at all times. In these ti they center mainly around the fact that life has lost its meaning for men.

Dr. Tillich so defines fear and anxiety as to distinguish sharply between two. Fear has a definite object to be faced; anxiety has no object, or as the aut puts it, "its object is the negation of every object."

We do not eliminate anxiety, we transform it by the courage to be. Cour to be part of a greater whole. Courage to be alone with life. Courage to confo to the creative power.

The language is philosophical and theological; it offers thorough reading. lends itself readily to group discussion. And it places a diagnostic finger upon dilemma of our society.

One should buy this book rather than borrow it, for he will surely want mark it in many places.

"Education and Liberty," by James Bryant Conant. Harvard Press, $3.00

The sub-title, "The Role of the Schools in a Modern Democracy," states essential purpose of this book. A great educator reviews the place of our second schools in our democratic way of life in comparison with the systems found Scotland, England, New Zealand, and Australia, which he studied on the grou He comes out solidly for our American system as basic to the continuance of o American pattern of democracy. This book is not an attack but rather a studi approach to the problem of education for democracy. Do not neglect the not which comprise nearly half of the book.

"The World and The West," by Arnold Toynbee. Oxford University Pres New York, $2.00

In this little book (99 pp.) Toynbee in his famous manner describes in fo chapters the encounter respectively of Russia, Islam, India, and the Far E with the West; writes a stimulating chapter on "New Psychology of Encounters and in a final chapter hints how the future of the West can perhaps be decipher in an investigation of the earlier encounter of the World with the Greco-Roman pa

It is a fascinating grand scale thesis and disturbing to complacent folks. H believes the struggle must be resolved with the mind and spirit. "Neither t mastering of a new-fangled alien technology nor a zeal for the preservation of traditional way of life is the last word in reply to the challenge of an assaultin alien civilization."

"The Christian Approach to Culture," by Emile Cailliet. Abingdon-Dokesbury, $3.7

This book is a worthy addition to a rapidly growing library on the Christia Faith and its relationship to the secular culture. It is particularly welcome becaus the author covers the whole scope of philosophy and science in a most versatile lucid and integrating fashion.

Emile Cailliet, Stuart Professor of Christian Philosophy at Princeton Theolog

al Seminary, states his Christian bias in unequivocal terms and cautions that the emporal order must always be seen "against a background of impermanence." Nevertheless, he is as keenly appreciative of the great achievements of secular ulture as he is of its failings. Far from joining the chorus of popular scorn for ecularism, he insists that the Chapel has historic and present need for the adjacent ollege even as the College is benefited by the Chapel. Against the rich versatility f his philosophic and scientific background he throws, in closing chapters, a valuable nsight concerning the contemporary struggle. The chapter headings give the clue nd whet the appetite. "A Western World without Radiance." "The Eastern World ith A False Radiance."

Mr. Cailliet's main point has to do with the responsibility of theology as a ience for the "Landscape of Reality." He holds that it is far from obsolete and rather "in the embryonic stage." "Theology is not a musty, obsolete, empty logi- ism, playing in the areas abandoned by science, but a vigorous discipline in the aking, destined to become the keystone of the edifice of human knowledge— nder God the Creator." (p. 269).

This book is a good one to read on a Monday. With its annotations it could e the basis for a thorough and rewarding vacation study program as well. After ou get through with it you will lend it to the philosophers and scientists in the ongregation with enthusiasm.

SUPPLEMENTARY LIST

"After the Apostles," by John Foster. S.C.M. Press-London. $1.50

Fascinating account of missionary preaching in first three centuries, illus- rated by quotations from early Christian writers outside as well as inside the N.T. canon, and often paralleled by the author's experiences in the Younger hurches of our own day. The preaching of Christ (from O.T. as well as N.T.), he prominence of women in the work of the early church, the attack upon poly- heism, exorcism as a demonstration of the power of the Gospel are dealt with. he final chapter, "The Approach to the Intellectual," with its startling quotations rom Origen is strikingly modern. If you are in doubt as to the value of missionary reaching, read this book and marvel.

"Two Roads to Truth," by Edmund W. Sinnott. Viking. $3.50

A strong and thoughtfully written appeal for "Our Great Tradition — llegiance to The Ministry of Spirit as expressed in religion, and of reason as xpressed in science and the uses of the mind." The author is not only an eminent cientist and Dean of The Yale Graduate School but also a devote Christian layman, deacon in one of our Congregational Churches.

"The Unfinished Reformation," by Charles Clayton Morrison. Harper and Brothers, $3.00

Dr. Morrison indicates where Protestantism digressed from the real Reforma- ion, with reference to specific denominations. Congregationalism comes under the llusion of restorationism. Provocative, stimulating, and timely in view of the oming meeting of the World Council of Churches in Evanston.

"Primer on Roman Catholicism of Protestantism," by Stanley I. Stuber. Association Press. $2.50

This book should be in every minister's library for reference. Thoroughly locumented on Roman Catholic beliefs on such subjects as marriage, divorce,

sacraments, education, and democracy. Objective, factual, reliable. Also states the Protestant position.

"Saint Francis of Assisi; The Legends and the Lands" edited, selected, annotated by Otto Karrer (Translated by N. Wydenbruck) Sheed and Wark, 1948. $3.00

It is not easy for the common reader to come to know St. Francis of Assisi. The Saint left no autobiography, and the reports of his life by his friends show the marks of both controversy and uncritical love. One needs a trained and reliable guide to lead him through the thick forest of Franciscan legend if he is to come to the man. Otto Karrer is such a guide. He presents us with the best of the "legends," his notes are both sufficient and brief, and his remarks introducing each of the writings are illuminating and helpful.

"The Misunderstanding of the Church," by Emil Brunner, Translated by Harold Knight. The Westminster Press. $2.50

The true *Ecclesia* is a community of persons united in love and service. Men have developed an institution called the church which has transformed the Ecclesia into something far from the original. The development of the hierarchal, sacerdotal system has taken us far from the simple beginnings with resultant spiritual loss. The plea of the author is to make the church over into a real community of brothers rather than an ecclesiastical organization.

This book is unusually well suited for group study and discussion.

"Man's Search for Himself," by Rollo May. W. W. Norton & Co., Inc. $3.50

The purpose of this latest work of Dr. May is to present the psychological needs of modern people and to indicate answers to those needs and how they can be provided. It is an exceedingly helpful analysis—accurate and understandable. The arrangement of material is excellent. The mood is deeply religious without being pious or trite. It should prove of great help to troubled people and serve as a good guide to those who would minister to them. Every chapter is so well conceived and developed that the whole is admirably suited for group study and discussion.

"The Reformation of the 16th Century," by Roland H. Bainton.

All who were stirred by the best selling biography of Luther by this Yale historian will be fascinated by this admirable review of the century of the Reformation. A stimulating product of thorough scholarship.

"What Americans Believe and How They Worship," by Paul Williams.

A very interesting and valuable review of the major expressions of religion in America with an evaluation of what they are likely to contribute toward saving and revitalizing our democratic culture. Full of information and insight. The author is a professor at Mount Holyoke College.

In My Father's House

A Parable of the Frozen Pond

The Rev. C. O. Simpson
Manchester, Connecticut

TRAVELING in the dark one man came to a frozen pond. There was no turning to the left or right, nor could he go back. Out onto the slippery ice he ventured, uncertain, confused, bewildered. Soon lost, he wandered in the blackness with the cold hand of despair clutching his heart. Suddenly he fell. In weariness of body and bitterness of spirit he lay in the dark, uninterested in getting up and going on. Where to? and why? He gave up—and in that giving up condemned himself to the dark, the cold, and death.

A second traveler came to the edge of the same frozen pond and courageously walked out into the darkness and cold. For him there was no aimless wandering or black despair. There was the chilly night and the dangerous underfooting—and once he fell. Immediately he struggled to his feet, took his bearing on a lighted window, and continued gratefully and joyfully on his way. The gratitude and joy were for his Father's house where light and warmth and fellowship awaited his arrival. He was coming home to his Father's House.

Such is the modern parable of two men crossing the ice. It is a parable of life and death and Life Eternal. There is no turning back. Without belief in immortality there is only the finality of darkness; with it there is joy, fellowship, purpose, and light. Just what does a Congregationalist believe about life beyond? That it makes a difference is obvious—so obvious, that it is a subject on which we cannot be neutral. In a high school confirmation class, it may sound academic, but when a father has just left the grave of his sixteen-year-old son his question "Shall I see him again?" is imperative.

Our Religion is a Relationship and Direction

Reduced to its simplest terms Christianity becomes a relationship and a direction; a relationship with God in Christ through prayer, and a direction toward God in Christ through being and doing. In whatever situation we may be we can turn to God in prayer whether before sleep at home, in the midst of fighting a war, or transacting a business deal. God is everywhere and always available for us.

"Twixt the stirrup and the ground,
Grace I asked and grace I found."

Similarly, Christianity is a "direction toward Christ" whether we are abounding or abased. If our lot is poverty or riches, sickness or health, happiness or sorrow, the purpose of our living is to be and to do the things of Christ. Thus, our religion is "a relationship with God and a direction toward Christ." Death does not break that relationship nor change that direction for immortality is a continuance of the "I-Thou" relationship.

The "I-Thou" Relationship

Notice as you read the twenty-third psalm how the underlined words stress the intimacy of God with the psalmist. Here in simple language is the profound intimacy of the worshipper before Almighty God.

"The *Lord* is *my* Shepherd;
I shall not want;
He maketh *me* to lie down in green pastures;

He leadeth *me* beside the still waters.
He restoreth *my* soul;
He guideth *me* in the paths of righteousness for *his* name's sake.
Yea, though *I* walk through the valley of the shadow of death,
I will fear no evil; for *thou* art with *me;*
Thy rod and *thy* staff, they comfort *me.*
Thou preparest a table before *me* in the presence of mine enemies:
Thou hast anointed *my* head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow *me* all the days of my life;
And *I* shall dwell in the house of the *Lord* forever."

The psalm begins with "The Lord" and ends in the same third person. Where the psalmist talks of death, he speaks directly of God ("for *thou* are *with* me") as if to stress the relationship of "I-Thou" when death is nigh. Notice the psalmist walks through the valley. He doesn't stay in it. Further, it is a valley of the shadow because death is overcome by the light of God's love. The worshipper concludes that he "will dwell in the house of the Lord forever."

"Thou Shalt be with Me"

Centuries later Jesus used the same figure of speech just before he goes out to Calvary. "In my Father's house are many mansions." Apparently for him also this "I-Thou" relationship exists in this life and in the life to come. In that passage in John 14 he continues,

"I go to prepare a place for *you* that where *I am* there ye *may be* also."

To the repentant thief on the Cross our Lord answers his statement of "Remember me when thou comest into thy kingdom," with "Today thou shalt be *with me* in Paradise.

This "I-Thou" relationship starting here and now continues throughout death, assuring continuity from this life to the next.

We therefore reject the immortality of memory and influence as unchristian. It is cold comfort to the old maid to know that immortality comes through children. It is neither satisfying nor Christian to be content with the knowledge that Abraham Lincoln survives in the memory of a grateful race or the history of the United States. Assume either the end of the world by natural causes or atomic bombs and all your immortality goes poof!

The Soul Lives On

Christian immortality means the survival of the soul—that the personality called in this life "Abraham Lincoln" exists today in the world beyond.

In that existence his personality expresses itself through the medium of "a spiritual-body," to use an apt phrase of Saint Paul. This dual word is, of course, a logical contradiction. Body is body and spirit is spirit. The spirit cannot be a king of "holy fog" which is continually getting mixed up with other "holy fogs" without any center of focus, or medium for self-expression. Perhaps, the experience of Jesus after the resurrection might help to clarify this phrase.

Neither his Mother, nor his disciples, nor the two on the road to Emmaus recognized him until he chose to reveal himself, yet when the proper time arrived all knew him; knew him as Jesus Christ so clearly and unmistakenly that Thomas, the Doubter, exclaimed, "My Lord and My God."

This "spiritual-body" could pass through doors, be transported away from them out of their sight, yet could be recognized as their teacher and master. For want of a better description, Saint Paul's phrase "a spiritual body" will do.

Self-consciousness, Remembering, Recognized, and Growing

This personality in the next world has self-consciousness. Abraham Lincoln knows that he is Abraham Lincoln. Thus, there is continuity from here to there. He remembers this life, and he

recognizes loved ones and is recognized. He is in the presence of Jesus Christ. The spiritual growth toward Christ that began here continues on in eternity. And heaven, ruled over by God of love, is a relationship of love.

"Time in Eternity"

If one wants to allegorize "the pearly-gates" and "harp playing," he has but to let the pearls represent the ambitions, the ideals, the hopes, never realized here, but attainable in eternity. The harp-playing symbolizes leisure for the pursuit of culture. In this life when we sing or hum, we usually are happy or at peace. One quality of the next world is blessedness or happiness. When we play the piano, we have time off from the pressure of necessities. Leisure is ours. One of the great boons of eternity will be the possibility of pursuing our desires without interruption to answer a celestial telephone. We cannot push the figure too far, but certainly in "eternity" we shall have "time" to follow our heart's desire.

The college professor who rejected the thought of immortality as an "eternity of boredom" was simply describing his own life in this world as uninteresting. To one who has found this "relationship and direction" in this life as a thrilling, joyful, challenging experience, eternity beckons with enticing fingers. Historically, Christianity didn't give the world immortality. Rather, through it, eternal life became desirable as something for which men strive.

"Growing in Love"

Consider the relationship between man and wife. Across the years there is an ever-increasing and deepening love. The first spark that drew them together in college grew into a flame melting their individual lives into one high and holy passion through the honeymoon. Their lives together seemed perfect, but the passing years brought joy and sorrow, success and failure, happiness and frustration. Through each of these experiences both husband and wife felt the enrichment of wonderful spiritual bonds. The twins that died and three children that lived contributed richly to the beauty, wonder, awe, joy, and blessedness of this relationship. What had seemed wonderful through the early years kept growing with the passing of each decade. In eternity, this possibility for exploration of ever-widening and deepening friendship can go on forever. What a blessed thought! No wonder that immortality became desirable with the coming of the Christian era.

Do all men reach it? What about the repentant? Did Judas ever reach salvation? These and many other questions rise to our lips.

Three Possibilities for Sinners

But there is no complete certainty concerning the fate of those who die in sin. The Bible speaks of three different possibilities—of eternal suffering, of universalism, and of conditional immortality. We read of "the torment," of the "weeping and gnashing of teeth," and "these shall go into eternal punishment." That is one view—that sinners shall for all eternity suffer pain and torment. A second view claims that all of God's children will eventually be saved no matter what happens. Based on the indestructibility of the soul, God's love, and Jesus' statement about "forgiveness in the next world" this view has become the official tenet of one denomination. Thirdly, conditional immortality states that each soul potentially may live forever if certain conditions are met. To live forever one must "be and do certain things." The souls that fail are annihilated into outer darkness as being unfit for survival.

There is Judgment

Now, because the Bible is not clear and precise on that point, we will do well to respect its silence. However, on two points there in agreement—one, that there is judgment; and two, that Christ is the judge. All the parables on the last

days, all "messianic" statements about "the end" agree that this life is important in determining our fate in the next. Sin is punished and wrong-doing brings consequences. There is a price to pay whether we are unwise like the foolish virgins, lazy like the one-talent man, or selfish like Dives toward Lazarus. Thus, although no precise blueprint can be unrolled, all the witnesses agree that there is judgment for sin.

But Christ is Judge

A second all important factor is that Jesus Christ is the Judge. Whatever the future is for individuals—if condemnation be their lot—we can be sure it will be only after Jesus has taken them by the hand, looked them in the eye, and read their hearts. It is this same Jesus who died on the cross to save us from our sins. As in this life, we are saved by faith in Him, so will it be in the next.

And Christ Forgives

To return to the positive side of the words of Jesus we know that God is forgiving. In the three parables of the "lost" we see God going out to meet all three: the coin, lost by carelessness of another, is found by a woman sweeping the house; the sheep, lost by its own ignorance, is found by the shepherd; the parable of the Elder Brother and the Prodigal Son has two parts. Only when the younger son, who wilfully chose to go into the far country, turned again did his father run to meet him. When the moralistic elder brother refused to come in, the Father in the like manner went out to meet him. These are the stories Jesus told. He who seeks forgiveness will find it. The revelation he gave of God on Calvary is the essence of the good news of salvation.

"God was in Christ reconciling the world unto Himself." We believe that "God so loved the world that He gave His only begotten son that whosever believeth in him should not perish but have everlasting life."

"I believe in the love of Jesus Christ In that belief the worshipper finds ete nal life. "And this is the life eternal know the one true God and Jesus Chr whom thou hast sent." As a man fu bling with a bunch of keys finally fin the right one and the door swings ope so is the individual seeking the key life and life eternal—fumbling until finds Jesus Christ. He is the answe And "he that believes on Him shall n perish but have eternal life."

The Natural Child Becomes the Christian Man

As a child is born, he desires securit variety, first place, and love. This is t natural man. If he follows these inn drives without relation to any princip he becomes the slave of each passing d sire. "To be first" can control him a make him selfish either within the fami or on an international scale as in Hitler. Each of these desires undirecte by principle, pulls the natural man many directions. When, however, H deliberately turns all his wild-horses d desire over to Christ, he finds the a swer to life's question. This is the secon birth—this is salvation. To be first good—especially and only in Jesus' way

"Let him who be first among you b the servant of all." To know this, t affirm this, to live this is the Way of lif This is life eternal—to let Christ tak you by the hand and lead you on throug life and death to Life Eternal.

Some years ago a group of studen attending a conference in a Swiss Chal wandered down the path. All went w until the mists closed in. They didn dare move in the darkness. They sa a hymn. Up above they saw a light co ing to them in the darkness to lead the back. It was the inn keeper's son comin to them in the darkness to lead them t his father's home.

So it was with Jesus Christ. "And a who believe in Him shall not perish b have everlasting life."